The Bombay Guardian.

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WEEKLY REVIEW.

—We learn from the papers that there was a Conversazione at the University Library on Friday evening last, and that the company was of "a thoroughly representative character." The occasion for this gathering was furnished by the completion of the Library tower, in the erection of which so many years have gone by. The foundation-stone of the university buildings was laid in 1868. The completion of the tower is the completion of the magnificent suite of buildings extending from the Secretariate to the telegraph offices about half a mile in length, where formerly there was the bare esplanade. In the palmy days of 1864, Mr. Premchund Roychund, then a person of prodigious influence, at whose door the carriages of many might be seen standing daily, their owners coveting nothing so much as the opportunity of getting his ear and soliciting his interest in their behalf, that they might participate in the shower of shares then descending on Bombay, gave four lakhs for the erection of the university library and tower. The edifices have risen with tedious tardiness, but long before they were above the ground the wealth and position and influence of the donor has passed away like a dream of the night. He failed for four millions stg. and the world ceased to take any interest in him. The whirlgig of fortune that brought him low has raised others in his place who fancy perhaps that they are as far above him as the tower reared with his money is above the plain, but who may possibly come some day to stand on the same level with himself. Mr. Premchund Roychund was however present at the gathering of last Friday and received a complimentary tribute for what he had done with his money. The library of the late Rev. Dr. Wilson is placed in the University Library, for which it was purchased after his death.

—Coleridge said: "I know the Bible is true because it finds me at a greater depth of my being than any other book." No matter how deep he might go in his own heart he found that the Bible had been there before him. He found his inmost being photographed in the word of God. If this was true of Coleridge, the great thinker, we may be sure that it is true of men generally. But the difficulty is that men do not care to be probed. They are engaged in a work of self-deception, trying to palm themselves off upon themselve as some much greater and better persons than they really are. The reason why so many take up an attitude of hostility to the Bible is that it strips the disguise from human character, and instead of a hero we have a valet. The publisher of the *Spectator* has just issued a pamphlet by the notorious Ingersoll of America, a man who is ambitious of inheriting the mantle of Tom Paine. The discourse which the *Spectator* thinks so necessary for the young men of Bombay, is aimed at the Bible doctrine of future punishment. The distinguishing characteristic of the Bible is in its representation of sin as something exceedingly heinous, and one of the ways by which it attempts to set forth the heinousness of sin is by describing its penalty as endless. But at the same time, and far more gloriously, it sets forth the greatness of sin by the greatness of the sacrifice made to procure its remission, and for one word concerning the punishment, it has ten or fifty concerning the salvation freely offered to men. Are the young men of Bombay so much disturbed by the Bible threatenings that they need such relief as this discourse is fitted to give them? We had not thought so.

—We regret to hear of the death of Dr. Keith, so well known for his works on Prophecy. He was 89 years of age. He became a minister of the Church of Scotland in 1816. He was for some years Convener of the Jewish Missions of the Free Church.

—Report of the Ellichpoor Faith Mission for 1878-9. Rev. J. W. Sibley, Mrs. Sibley, and Miss Frow are at present the members of this Mission. The Mission was begun by the Rev. A. Norton in April, 1874. He subsequently turned his attention to the Koorkoos, a hill tribe and it was while working among them that his health failed, necessitating his return to America. This work among the Koorkoos is for the present abandoned. Miss Frow has a number of orphans under her care, there is also a Dispensary which seems to have been of much use. The Gospel is daily preached in the bazaar and in the villages. The study of the language taken up a good deal of the time of the missionaries. There are 200,000 souls in the district and no other Protestant missionaries than those we have mentioned. A Native Christian man and wife from the Rev. Narayan Sheshadri's Mission at Jalna have lately joined as helpers. Prayer is asked for a blessing on the work.

—Having brought our series of "Thoughts on the Gospel of John" to the close of the 12th chapter, we need not go on with it, as we have already commented on the remaining chapters of the book in other series. The five chs. xiii-xvii were embraced in a series afterwards republished in book-form under the title of "Love Revealed" and the subsequent chs. were embraced in a series of meditations on all that occurred from the moment of our Lord's arrest in the garden to the outpouring of the Spirit on Pentecost, published in our columns in 1863

—We have received the Report of the United Presbyterian Mission in Rajpootana for 1879. There are eleven European missionaries, four medical missionaries and three lay agents in connection with this mission, though some of them are just now in Europe. There were 34 converts baptized last year, the majority of whom were from the orphanages under the care of the mission. The number of communicants at the eight stations is 306. The orphans number 174, and the total of scholars is 2,496 Sunday school attendance, 842. The number of patients treated at the five dispensaries amounted to 95,251, close upon 100,000. At Beawr "morning and evening of every day of the week the Gospel is preached either within the city walls or in the villages and hamlets immediately surrounding. Tuesday and Friday evenings are specially devoted to preaching within the city. Our force then consists of five companies of two or more each. We are invariably listened to with attention." Similar reports are made from the other stations. Sixteen Christian households have been formed by orphans who have married and left the orphanage and five of these couples have been sent to form the nucleus of a Christian village. Some interesting cases of conversion are reported.

—Some of the statements made by Dr. Russell concerning the conduct of the troops engaged in the recent Natal war having been denied by Sir Garnet Wolseley, the distinguished correspondent has come out with a terrible picture of the demoralisation of the troops in Southern Africa.

"At Pretoria he met an English gentleman, who is one of the principal merchants in South Africa, accompanied by his wife. The picture they drew of the state of things in the town of Heidelberg filled him with indignation. "There was not," they said, "a single store in the town which had not been broken into and wrecked by the troops," and details were given of robberies small and great, from chickens up to the church clock.

An officer observed to Dr. Russell that if he were to carry out his orders he would not have a man for duty. On being asked why, he replied, that "one half of his men would be guarding the other half in the guard tents or marching them along the roads under arrest."

These accounts are most damaging to the fair name of England hitherto accredited with a desire to make war as little oppressive as possible to those not directly engaged in it. It is true that almost all that he adduces is hearsay evidence, but then it was from those who could hardly have any interest in misrepresenting matters. We wonder though that excesses affecting the entire populations of towns should not have been reported at the time, and one is ready to ask what were the war correspondents doing that they did not reveal these things, and why was it necessary that Dr. Russell should be angered by the imputations of the Commander-in-chief before disclosing them? We trust that the facts of the case will be put beyond question. The English papers that accept the testimony now furnished by Dr. Russell attribute the misconduct of the men to the short service period 'which gives us an army of boys.'

—In The Theistic Quarterly Journal published by the Brahmists of Calcutta is an

article on "Prayers for Weather" by Dr. Tyssen in which occurs this remark:

"I believe that God, at the origin of all things, composed this material universe of such chemical ingredients, and imposed on them such laws, and so started them like a wound-up clock, *that without further act of his*, they should form the sun and plants which exist now."

Most clocks need to be frequently wound up, though we have heard of one that needed to be wound up only once a year. Probably the comparison is to an ideal clock that goes on for ever and corrects its own irregularities, if it has any. The representation is as different as possible from that which is made every where in the Bible. "Of him, *through* him and to him are all things." Without him "not a sparrow can fall to the ground." And believers are encouraged to pray for a multitude of things which God has no power to bestow if the simile used above is an apt one. Men are very glad to relieve themselves of the necessity of working by means of machinery, and seem to fancy that it is so with God. But to omnipotence there is no such thing as a burden, and with the entire universe on his hands God is just as much at rest as though there were nothing in existence beside him.

—Two American astronomers, Professors Swift and Watson, both claimed to have discovered intra-mercurial planets during the eclipse of the sun in 1878. Observations made in California on the 11th of January last during an eclipse of the sun, appear to confirm this. These bodies are very minute, some of them less than 20 miles in diameter, it is said. The opinion is expressed that these intra-mercurial planets are as numerous as the small planets between Mars and Jupiter.

—A CORRESPONDENT informs us that the Bombay Temperance League has had a good deal of difficulty in getting a choir, and expresses his surprise that such should be the case. Let all who attend the Annual meeting on Tuesday next come prepared to join in singing the songs of Zion, making melody in the heart.

Our American Letter.

BY C. P. HARD.

THE weekly visits of the *Guardian* bringing "news from a far country" remind one of the "cold waters to a thirsty soul." We have sent all the copies which we have had to prominent Christian people, bishops, editors, leading business men, so that many influential persons get a taste of the banquet spread by the skilled hands of the veteran editor. These see the reports of benevolent institutions, the House of Hope, the Grant Road Church, the Goolburga orphanage, the Eurasian home, the Poona school, and the work of many missionary societies, irrespective of theological views, candidly set forth by the liberal spirit that always characterises the Guardian. In some series of articles witten for various papers we have taken the liberty of making extracts from its editorial columns to show Americans the earnest thought which is formulated on the spot and the kindly critical ability with which all present movements in India, political, commercial and religious, are constantly reviewed. * If the humble editor cuts out this part of my letter, let me know! and we will write to a daily in Bombay. Once more, we are very happy in the calls made by the *Guardian*. We "read, *mark*, and inwardly digest;" but there are some hard Coplestone things to digest from the bishopric of Ceylon. A relative from Madras calling on us last week had seen our friend Rev. Mr. Schaefter in London returned from Ceylon excommunicated! was that the awful term used by that ritualistic Lord in the Southern isle? Mr. S. looked rather wan and worn by the battle. "Come out from among them and be ye separate." In an evangelical church, having spiritual leaders, elected by godly men, not appointed by the State, these our good friends would be happier. We never replied to the quotation by a Church Missionary clergyman in Madras, dear Mr. D. Fenn now with the Lord, when he sent us a paper of London marked at the passage in which a member of Parliament had through misinformation affirmed that because of want of a governmental church the United States of America are poorly supplied with church edifices! Why, the M. E. Church alone has 150 million rupees worth of churches and parsonages scattered with fair equality all over the land. The Methodists in the large State of Iowa have a church to every 2000 of the population. The M. E. Church Extension Society helps plant a church a day. Beyond its average work, one of its Secretaries, the inrepressible Dr. C. C. McCabe, is raising 200,000 to plant 40 churches in each of the ten western territories. All denominations crowd into regions not fully occupied by religious institutions. Even in the head quarters of Mormonism our churches and schools are erected by "Gentile" giving and effort there made to enlighten the ignorant masses dragged from Europe to fill the insatiable maw of this monster. "A free church in a free state;" this is a part of the "perfect freedom" which the Church of England prayer book every day presents to the eye of its devout readers. Paul having won converts at Rome did not ask the emperor Nero to appoint Bishops over them. He, a man of God, arranged for the same throughout his work. Is not this the divine order?

This theme is fruitful, but let us consider another fruit. The old M. E. church of this village is now used for evaporating apples. A peck is condensed to two quarts, at about half a rupee a quart. By Mr. Bowden, we we have sent to Madras to arrive about the fifth of April, a box having 29 two pound packages for our old friends the brother preachers hungry for home fruit. Place some in a dish, pour on water, let stand over night, pour off the water thus removing the bleaching sulphur. Now just cover with water and cook slowly for half an hour. Add sugar. Flavor to suit taste, e. g. with lemon: use for tarts or as apple sauce. While enjoying the same, think a little while of your loving brother and sister in Walworth N. Y. January 27th 1880.

* Our readers will make the necessary discount on the amiable expressions used regarding ourselves in this letter. We are tempted to retaliate *in kind* but—will not. *Ed, B. G,*

The Bombay Guardian.

SATURDAY, MARCH 6, 1880.

THE STEAMER VINGORLA.

LAST Saturday one of the British India Co.'s steamers, the Vingorla, left this for Kurrachee, with 111 passengers and a crew of about 53 persons including officers and engineers, altogether 164 souls, and within twelve hours, at midnight, went down carrying with her about 65 souls. Seldom has any event so stirred the inhabitants of this city as the intelligence of this catastrophe received on Monday. It was a beautiful calm moonlight night at the best season of the year. There was no rock or reef or vessel to excite alarm and there was nothing wrong in the navigation. Without any visible cause the ship was found to be settling in the water. It was then found that she was leaking frightfully but from what cause is still a mystery. It is supposed that she must have passed over some broken fishing stake which forced her bottom so as to spring the rivets, perhaps tearing it open. She was of iron half an inch thick we believe. As soon as it was ascertained that she was sinking, the first class passengers were put into the Mail boat, and afterwards the crew and about fifty deck passengers (of whom there were altogether 95 on board) were put in two of the remaining boats. The other boat was broken to pieces while at the davits by the deck passengers crowding into it; almost all of these were lost. Capt. Stuart remained to the last, his wife and child escaping in one of the boats. He burned a blue light just as the ship was making her last plunge, and thus he was distinctly visible, at the very moment when he went down with the vessel. The engineers and the clerk perished with him, all heroically at the post of duty till death found them. Up to the last the Captain was engaged in throwing overboard such things as might assist those who were cast into the sea, to keep afloat. One Native man was afloat 20 hours and was picked up by the Captain of the Str. Chilka. Most of those that were in the boats were picked up after 16 hours of very trying exposure, by the Str. Malda and brought to Bombay. Three others were picked up by a steamer bound to Kurrachee and conveyed to that place. There were boats enough belonging to the Vingorla to take off all who were on board and probably there would have been little loss of life if it had not been for the rush of deck passengers into the gig, forcing out the bottom. Much sympathy is felt for the relatives and friends of those who were lost. May the God of all patience and consolation be their strength and stay in this hour of sad trial. To all of us there comes a voice from the other world bidding us keep in mind the nearness of eternity to every one of us. "There is but a step between me and death," said David, and there is not a child of Adam of whom the same may not be said at any moment, no matter how favourable circumstances may seem to be to him. The preacher who lifts up his voice in the midst of the Mayfair of this world reminding men of the account that they must give to God, is thought to be an enemy of society, and people turn from his remonstrances with disgust; yet every day there is something occurring in the providence of God to bring home to men the lesson of their mortality. Men persist in regarding death as a myth so far as they are concerned, and every attempt to make it appear real to them, as savouring of imposture. Every man living may be said to be standing in a chamber having a thousand doors, with death moving about on the outside, threatening each moment to enter, but by what door and when,

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no one can say. Men are doing their best to strengthen the bolts of one of these doors and at that very moment death enters by another door altogether, one of which they never thought. The part of wisdom is to make peace with him who has the keys of death and hell, and then it matters little when and by what door death may enter. It has lost its character and is simply commissioned to take us to a chamber whose portals admit nothing that can ever alarm or distress When, among those who have suddenly gone down in such a catastrophe as that just reported, there are those who made it their chief concern to please their Creator and who gave evidence that they had responded to the voice which says, Come unto me, all ye that labour and are heavy-laden and I will give you rest, who is there that does not in his heart think it a good thing that they had done so? Heaven looks down upon no stranger scene in this world than the spectacle afforded by persons professing to be Christians and yet living as though this world were all in all, and as though there could be nothing in the world to come to make up for the sacrifice of even the most trumpery of earth's delights. The fact is that a hundred fold compensation is found even this life. True trust in God means a conviction that he knows how to give the heart all the peace and happiness it asks for, and no one can properly be said to be trusting in God who does not believe in His ability and readiness to satisfy the hearts of those who look to him. People imagine that Faith in God comes in when the world is slipping away from us and nothing is left but God. Like that French author of whom we heard a few years ago, dying, and at the same time dictating a drama in the composition of which he was engaged when death approached; informed that death was at hand he said *Quoi? Faut il donc penser a Dieu?* Must we now think of God? A little after, thinking that the end was not so imminent, he resumed the dictation of his drama and while thus engaged death carried him off. No greater insult can be offered to God than that which is daily offered by all those who so eagerly pursue the pleasures and honours of this life, making light of all the invitations and promises of God, and rejecting the testimony of all those who declare religion's ways to be those of pleasantness and peace. Talk of witnesses! For one testimony in favour of this life that men delight in, there are a thousand witnesses for the supremacy of death. For every man living there are hundreds among the dead speaking to us from the earth and from the sea and from the air, saying, What is your life? It is but a vapour that appeareth for a little time and then vanisheth away.

LIFE INSURANCE.

A FRIEND who has some scruples on the subject, asks us to give our opinion on the question whether it is right for Christians to take out policies of life insurance. Is it consistent with the principles by which Christians are to be governed? What is life insurance? It is an arrangement whereby a person devotes a portion of his regular earnings to a capital fund not for his own ulterior advantage, but that somebody else, a wife, a surviving family may have a provision when he is taken away. He may outlive those for whose benefit he made the provision; in that case, somebody else's widow gets the benefit of the premiums paid by him. The arrangement is not based upon chance, but upon the study of the laws of life, the providential government of the world. It seems to us that if it is right for Christians to make provision for their families, there is no valid objection to this particular mode of doing it. But *is* it right for the Christian to make provision for the wants of those who may survive him? Under certain limitations and conditions, we think it is. Is it not inconsistent with that faith which the Christian is expected to exercise in God? May not the Christian who seeks to honour God with his substance, expect that God will care for his widow and his fatherless children? Has not God promised to do so? Is not life insurance an abandonment of that trust which is of so great value in the sight of God? Have you not known instances of families thus left destitute who have after all been cared for and sustained? Doubtless; other Christian friends have come forward and supplied what was needed. But was the husband and father who thus left his family to the care of his fellow-Christians, justified in casting upon them this burden? Perhaps he was; perhaps he was not. If while he lived he devoted what he could spare from his earnings to relieve the widows and fatherless children of others, there would not seem to be any impropriety in his expecting his fellow-Christians to do as much for his family. The church itself thus becomes a kind of life-insurance Society. Our Lord has told us that we shall always have the poor with us; and in every church it is found that the aid required is not much more than met by the supply. Most Christians will think that if they have the opportunity by daily self-denial of making provision for the possible wants of a surviving family, it will be better to make that provision than to cast upon their fellow-Christians the burden of supplying it. And we think it will be a pretty good evidence of faith, to make this present sacrifice.

There is however another thing to be taken into consideration. These insurance companies are carried on specially for the pecuniary advantage of the shareholders and sometimes there are mistakes or malpractices that cause the failure of the concern, and the supposed provision disappears. It cannot be denied that there have been disastrous failures of this kind and when they have occurred many have felt that God was rebuking them for putting their trust in an arm of flesh instead of trusting in him who has promised never to forsake those who look to him. But this argument is equally valid against depositing money in a bank or investing it in shares. What then is the conclusion we come to? It is this. A man is not to be blamed who saves from his earnings enough to secure by a policy of life-insurance, a reasonable prospect of provision for his family in case he should be taken from them. A man who has the opportunity of doing this and is unwilling to deny himself some present gratifications in order to do it, is to be blamed. A man who makes it a matter of continual obligation to devote his spare earnings to the relief of the widowed and orphaned and afflicted, may trust in the Lord, and in the Lord's stewards his brethren, to furnish what supply may be needed by those whom he may leave behind him. He is not to be blamed.

"Make not provision for the flesh to fulfil the lusts thereof," says the Apostle, Rom; XIV. 14. This refers to the unnecessary accumulation of money for the gratification of your appetites, desire for man's admiration and envy, for the pampering of self, in some way or other.

"If any provide not for his own and specially for those of his own house, he is worse than an infidel and hath denied the faith." This passage is much misunderstood. The apostle is talking about the persons who are entitled to the support of the church. He says: "If any widow have children or nephews, let them learn first to show piety at home and to require their parents." If you have widows or orphans dependent on you and you have the means of supplying their need, you have no right to cast them upon the church; he that does this is worse than an unbeliever, a heathen; for the heathen support their widows and orphans where they possibly can. The argument here is altogether in favour of family arrangements for the support of the family in coming days of trial.

INTERNATIONAL BIBLE STUDY.

March 14, 1880. Revelation XXI.27-XXII.5.

"AND there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie." In no wise. This is the strongest kind of emphasis; in the Greek a negative is added to a negative to show that whatever be the dreams of men in this respect no one shall have admission to the city of the glorified but those who are in all things led by the Spirit of God. He that deceived Adam and Eve is still industriously persuading men that they may indulge some favourite sin and after all obtain admission to the New Jerusalem, and that the mercy of God will obtain for them what the holiness of God refuses. That is they would enter heaven at the expense of the harmony that reigns among the perfections of God, and not only retain the ruin of their own natures but carry ruin into the very being of God. "Any thing that defileth." God is of purer eyes than to behold any kind of sin with allowance; the ablutions which the Jewish priests had to perform before they could enter the temple, were typical of the spiritual purification demanded of every one who would enter the New Jerusalem. And this purification is to be accomplished here; there is not the least inkling in the word of God of any place between earth and heaven where the soul of man can be purged. All pride, all wrath, all deception, all selfishness, must be got rid of here. He that hath this hope, purifieth himself even as he is pure. "But they who are written in the Lamb's book of life." They who have faith have life eternal; and they who have life are written in the Lamb's book of life. What is the Lamb's book of life but the Gospel, which tells us who are blessed, who have life, who belong to the kingdom; the words of Christ shall judge us at the last day. The believer takes care that they shall judge him to-day, so that there may be nothing to condemn him in the last day. No one who defiles the church, that

is, takes away the holiness of the church, introducing into it that which does not belong to it, brings the world into it, hath any inheritance in the New Jerusalem. In the day when the word of Christ is supreme in the church, when the church is what He would have it to be, when he is master in his own house, the house which he has purchased with his own blood, then the New Jerusalem will have come down out of heaven from God. When we pray for the baptism of the Holy Spirit to come down on all the church, when we pray that God's will be done on earth as it is in heaven, then we pray that the New Jerusalem may come down from God out of heaven.

"And he showed me a pure river of water of life, clear as crystal." The words here translated pure and clear are the same that occur in xviii. 8, there translated clean and white. Purity and lustre are the two ideas expressed. The river of the water of life is the Holy Spirit. See John vii. 30 and iv. 10, &c. &c. This river proceedeth out of the throne and is itself divine. The presence and power of the triune God go with it. It is not said that it proceedeth out of the Holy city. Wherever it goes it carries the elements that make up the heavenly life. Proceedeth out; the word used here in the Greek, is the same that is used in John xv. 26 of the Spirit of truth proceeding from the Father and the Son. So here: Out of the throne of God and the Lamb.

"Clear as crystal." This is the same expression that is used of the light of the city in xxi. 11.

The tree of life. The correspondence between this river and that which is described in Ezekiel xlvii. is easily recognized. That river is this, only there it takes on the peculiarities of the Jewish condition of things, conveying withal intimation of Messianic glory and fulness.

"Yielded its fruit every month." All the year round. We may have revivals of religion at all seasons of the year. Every day may be made festive in the church of Christ by the conversion of sinners. "Leaves for the healing of the nations." Every thing about this New Jerusalem shows that it belongs to this earth, only the influence and power are from above, or rather God himself is in the midst of her. These leaves naturally suggest a reference to the tracts and portions of Scripture whereby the knowledge of the way of salvation is conveyed to so many in these days, and may be conveyed to a thousand times as many when used by the Spirit of God. And they are only leaves from the tree of life when thus used. Apart from this they are no more than the dry leaves of any common tree driven with the wind.

"And there shall be no more curse." 3. Where the curse has been for six thousand years, there it shall be no more. The whole earth shall be filled with his glory. Eden more than restored. In Eden there was the possibility of a curse. Here there shall be not even this. God shall be all in all. The throne of God and of the Lamb shall be in it. Every saved one shall walk in the light of God, realizing the eye of God upon him and the love of God encompassing his path and his lying down. "His servants shall serve him." Though sons and daughters of God they shall esteem it their highest joy to do his commandments, knowing well that every command enbosoms a sweetest promise.

"No night." No parting with the light of God's countenance. It was bright day in the prison where Paul and Silas at midnight sang the praises of God. The Lord God giveth them light. Perhaps as the person of Christ was effulgent with light on the Mt. of transfiguration so the bodies of believers will be. In fact we are told so.

They shall reign for ever and ever. Sin is that which hinders us from reigning When the will of God is our will, then we reign by the necessity of the case, for that will is regnant over all the universe. There never yet was a king on earth that had all his will down by all his subjects. But the will of Christ is done by all his people and when they are perfected, then, his will being theirs, every one reigns as no king on earth ever reigned.

REMINISCENCES. LXI.

From H.'s note-book.

January 26, 1843. For two months I have been resolving an action in my head, until I am confused and oppressed by my own inventions, and long most eagerly to begin the utterance of it. There is no state in which I am more miserable than that in which I am divided and tortured by the strong impulse to create and by the seducing, habitual attraction to simple study. I am now in that state. I have put away my books and consecrated my thoughts to the chosen task; and yet languish beneath the influence of a strange fear, a timidity to begin, to launch myself perhaps improvidently upon the ocean where my own resources will alone avail me. Nothing is wiser than a prolonged course of assiduous and circumspect preparation. It is all important to have a conception of the general whole of your proposed work, to judge rigourously the conception, to correct, to purify and to exalt it, before you commence the execution of it. The imagination is such a wayward faculty that unless you have subjected it to immutable regulations, given it imperatively its proper tendency, and circumscribed it within the limits and dikes of your own conception, the chances are many that it will become suddenly impassioned for a mere detail, pursue it ardently and expand it to a whole in utter neglect of the original design. It is like those foolish Africans that give the labour of many days more willingly for the acquisition of a string of beads, than for the real necessaries and noble luxuries of life. But there is a degree of preparation that it is unwise to dispense with. The athlete may prolong his preparatory exercises so injudiciously as to waste and irretrievably to lose the moments when his strength is at its maturity, and arrive in consequence at the arena overcome and exhausted by the effects of preparation. The mind must put forth its fruits when they are ripe, or it will cease to be fruitful. There is nothing in nature endowed with such a principle of activity as the mind, but the principle languishes when its creations remain at its charge. As the prolificacy of birds is increased by the removal of their young, so the mental powers are favoured by the excluding of their inventions. We have not the infallible introspect of Jove to know when the Minerva is perfect in the brain; we must rely a little on chance and be wisely bold in the utterance of an idea before it brings lassitude and disorder to the mind. It is a great idea which now fills mine, and I should rejoice at the solitude of a Thebaid hermitage until it were completely expressed. Oh let me rejoice in every day of liberty that I have, and create my hermitage within myself and work with such faculties and facilities as I possess. A foot-note to the above says: Commenced Erythreus about Feb. 10; finished 1st book about March 20; 2nd book, April 14; began 3d, July 30; finished Oct. 16; began 4th, Dec. 5; finished Jan. 5, 1844, and wrote five chapters of 5th book in January.

A bold, bad man may bring many virtues into disrepute, and a hero of mixt composition scarcely ever fails of bringing some vices into fashion.

"The romancer distils life; out of a hundred grains of corn he extracts the drop of spirit."

The nature of things is not even constant in inconstancy. When we expect to be disappointed we are sure to be disappointed of our disappointment.

Man looks upon himself as a Venetian general, and upon nature as a *proveditore* continually and perversely interfering with his operations; give me unlimited authority and I would do much, he cries; and from the galling interference he sometimes thinks himself justified in going over Carmagnola-like to the enemy.

February 3. 1843. It is surprising what a respect intemperate passion claims for itself. The man who is accustomed to yield to it, almost invariably regards it as something ennobling. Instead of blushing for the tyranny it exercises over his better self, and endeavouring to resist it as the worst inheritance of childhood, he avows the tyranny on every occasion and accompanies the avowal with regrets that are merely hypocritical. The explanation of the vain-glory with which some men confess an indomitable temper, is to be found in the fact that they confound it with courage. It is a bastard sort of courage. A distinguishing feature in courage is calmness. In the vulgar, such a confounding of qualities whose effects are sometimes similar, may be pardoned; but how a reflective mind can pardon in itself the substitution of so puerile a failing for a virtue, is still strange. Perhaps it is in no man indomitable, and to be got rid of does not require even a contest, only *disencouragement*. Those who are most subject to it, little imagine that it's explosion is preceded by their own volition; they summon it as an auxiliary; and when it betrays them into difficulties they exclaim against it as a fiend to whose control they are fatally subjected. They excuse themselves for the frequent overthrow; and commend themselves for the occasional victory. It is respectable when rooted in generosity, altogether ignoble when planted in egotism.

The perusal of memoirs by Marie Capelle has affected me with an inexpressible emotion of deep sympathy which I thus consecrate in my memory. I believe the most intense feeling of which I am susceptible is that of sympathy with suffering innocence. Such is my conviction of hers that I would marry her tomorrow and remain with her in her prison. Her portrait, its noble Napoleonic profile, that expression of immense, unutterable grief, repressed and veiled beneath such *indices* of elevated courage, scorn of the mad oppression heaped upon her, contempt of her misguided judges, strength of innocence, calmness above hope and defiance of the future, her portrait, I say, charms me to tears. Her sufferings render her sublime in my estimation. I do not know that I could wish for myself any greater destiny than persecution such as she encountered. *There is nothing like the maximum of adversity for purifying* and ennobling the mind; and perhaps nothing else would lift mine to the fixed and constant height to which now it only reaches in an accidental mood. It would almost seem that there is something in accused innocence more calculated to envenomate and exercerbate the minds of men than in guilt of the deepest dye. In almost every instance where an innocent person has been the victim of judicial obliquity he has been followed by the people with a fiendish rage that actual guilt seldom elicits. The divine ægis of purity, the aspect conscious of rectitude, seems but to blind and madden them.

To oppose it humanity puts on its basest and most hideous form.

Homunculus was chivalrously eager to identify himself with injured innocence, but could read the story of the cross of Christ with indifference.

Rousseau says that "when men are corrupt it is better that they should be learned than ignorant; but if they are good it is to be feared that science will corrupt them." Corruption seems an inevitable chasm in the progress of civilization; but will not regenerate man discover a more glorious civilization beyond? From the muddy Styx a man came forth a demigod.

The true destiny of knowledge is to perfect thought by tasking it.

The mental progress of men may be compared to the ancient torch races; too rapid a movement will extinguish the flambeau as effectually as a fall. It has been observed that arts and sciences owe their decline generally to men of genius.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—Perhaps the following Elements of the Satellites of Mars, (popularly stated), given on the authority of Professors Hall and Newcomb, with the exception of the last item—which is my own deduction from the previous data, by applying Kepler's 3rd law—may prove interesting to you and your readers.

1. Satellites discovered by Professor Hall, Washington Observatory, August 11th and 17th 1877.
2. Period of revolution of Inner Satellite 7 h. 38 m.
3. Period of revolution of Outer Satellite 30 h. 14 m.
4. Supposed diameter of Inner Satellite 20 miles.
5. Supposed diameter of Outer Satellite 10 miles.
6. Distance from centre of Mars of Inner Satellite 6000 miles.
7. Distance from centre of Mars of Outer Satellite 15,000 miles.

The term "Elements" must not be read in a *technical* sense. All the above numbers are confessedly given as an *approximation* only to the truth. And for any error in the last item I alone am responsible.

To these periods and distances I referred when asking for the necessary *densities* of the satellites, on the assumption that the new version of the *diameters* of the satellites published by you was correct.

Yours truly,

Mussoorie N. W. P. J. PARSONS.

NOTICES.

BOMBAY BAPTIST CHURCH. The *Anniversary Service* of this Church will be held in the Chapel, Bellasis Road, Byculla, on Sunday, the, 7th instant, at 11 A. M. and 6 P. M. The Rev. J. Gelson Gregson will (D.V.) preach both morning and evening, and there will be a *Special Collection* after each service.

BOMBAY TEMPERANCE LEAGUE. The Annual meeting of the League will be held in the Town Hall on the evening of Tuesday, the 9th Instant. The Rev. J. Gelson Gregsen, of Agra, and others will deliver addresses. Tea at 7-30 P. M. Admission by tickets which may be had at the Tract Society's Depot, Kalbadaie, or at the Caxton Press, Medow Street, Fort, at 8 annas, each. Sailors and Soldiers half price.

METHODIST BOOK CONCERN, 125 New Foras Road, Byculla, Bombay. Catalogue next week.

W. J. GLADWIN, Agent.

APPOINTMENTS for to-morrow in the M. E. Church: Grant Rood, 8-30 a. m. and 6 p. m. I. F. Row. Dean Lane: 11 a. m. G. Woodall; 6 p. m. G. Bowen. Mazagon 11 a.m. and 6 p. m. O. Shreves. The Lord's Supper will be administered at each place after the evening service.

RECEIVED for the Grant Road Church: A. W. M. Rs. 50; G. 5; J. L. 10; A. C. G. 5; Mrs. D. 12; W. P. 15; W. A. 50; G. P. 1; C. 5; J. N. H. 10; J. T. 3; M. W. 10; A. F. 16.

RECEIVED for the Thakoor Mission, To the glory of God, Rs. 50, instead of 42, as in last week's acknowledgments; through a friend 30; J. M. 5.

MR. Ramchunder Basu from the North of India, on his way to America, is now in Bombay and will deliver a Lecture in English on "Morality without Religion," in the Grant Road Church, to be followed by a free discussion, on Monday next at 8 p. m. With musical accompaniments.

REV. D. O. Fox's address is 130 Victoria St. Mazagon, Bombay.

Epitome of News.

SATURDAY, FEBRUARY 28.

—General Massy, commanding the Cavalry Brigade, has been recalled by the Commander-in-Chief. The reason given for his recall is his action in the Chardeh Valley on December 11th, when four guns were lost and the 9th Lancers cut up.

MONDAY, MARCH 1.

—Sir James Fergusson is to succed H. E. Sir Richard Temple as Governor of Bombay.

—Government having refused to exercise the prerogative of mercy in the case of Dhondhu Balu, the Bandora murderer, he will be hanged at Tanna on Saturday, the 13th March.

—It is stated that Mr. Jackson, successor to the co-operative stores, mortgaged his stock for a large amount and absconded.

—The *Indian Mirror* quarrels with the financial statement on the ground that, whatever the surplus obtained, India alone is entitled to participate in it. "While the whole country is starved of the most necessary public works, which would have assisted in the development of its local resources, the Finance Minister of India comes forward to employ the first tangible surplus that fortune—not his administrative capacity—has placed within his reach, in giving a practical lesson to the people of India as to how the revenues of their country may be diverted at the will of the Government to any purpose which that Government may determine, without the remotest reference to the interests of that country and its people. The Government of India might well be reminded that they should be just before they are generous. With much mock sentimentality, Sir John Strachey pretends to scout the idea that India should require the help of England to defray her legitimate expenses. But it seems to us that it is the most abject depth of degradation to which any previous Government had reduced England, that India, poor as she is admitted on all hands to be, should be called on to pay the expenses of a war, which the Prime Minister has distinctly declared to have been necessary to the maintenance of the position of England in the Councils of Europe!"

—An American paper; Mr. Moody in St. Louis: "Mr. Moody has preached with great power; Mr. Sankey has sung with unqualled beauty. Inquirers came at the first meetings—some very remarkable cases—and soon the inquiry-room was filled, until now at any meeting, no matter where or at what time of the day held, if the invitation to the inquiry-room is given it is filled at once with anxious souls and those who point them to Christ.

—*Bombay Review*: As to the "improvements" in opium and other items over estimate and which are to be made the excuse for fastening on India the cost of the Beaconsfield-Salisbury invasion of Afghanistan, we trust that the press and public of India will protest against the gigantic misappropriation. Has not India suffered enough from the cruel dearth of 1877-79 and by the chronic depletion inseparable from foreign rule, of which "loss by exchange" is the mere symptom and fringe? Surely, if this good financial fortune of which the Finance Minister boasts is real, India needs it all in order to check the atrophy which is exhausting her, and to afford such chance of recuperation as might be derived from wise and energetic prosecution of productive public works.

TUESDAY, MARCH 2.

—*Times of India*: The Kohistani chiefs who received khilluts from the British endeavoured to induce the inhabitants of their villages to cease showing animosity twowards us, but the people assembling in large numbers attacked and plundered their houses and spared their lives only on their swearing on the Koran that they would not hold further communication with the British.

—Same: Pundit Dayanand Saraswati Swami is a—shall we say humorous man?—A missionary, the Rev. J. Gray, wrote to the *Thesophist*, proposing that the Swami should consent to continue his part in a discussion about Christianity in the columns of that journal. A Hindi translation of the reverend gentleman's letter having been supplied to the Swami, he says it does not suit him to carry on the discussion with Mr. Scott, but that if "any well-educated bishop should be ready to conduct a discussion of this kind," (the Pundit) would accept his lordship's proposal.

—We have been favoured with a copy of the 1st No. of a Railway Guide to be issued monthly by the G. I. P. Railway. We extract the following notice of the work from the *Times of India*: It is what railway guides usually are not, of a very convenient size, neither too large nor too small, and is besides admirably arranged. In addition to all necessary information about the G. I. P. line, the guide contains trustworthy particulars as to through booking with other railways and with the Peninsular and Oriental Steam Navigation Company; a firstrate map of India, showing the principal railway stations, telegraph and dák routes in India; a great deal of useful information about the principal places on the line; an abstract of the Indian Railways Act; a scale of fares for conveyances in Bombay and Poona; and a list of the postal rules and rates. It is perhaps the best guide published in India, and is almost given away, the price charged for it being only an anna.

—The *Indian Chr. Herald*: We are glad to learn that Mr. R. C. Basu of Lucknow is going to America as a delegate of the Native Churches in connection with the American Methodist Mission in India. We are glad at the selection made. Our brethren of the Methodist Mission could not have selected an abler and a worthier man to represent them at the General Conference. In fact, we do not know of another equally able and earnest Christian Native gentleman connected with the Methodist Mission anywhere in India. Mr. Basu possesses abilities of a very high order, and his earnest zeal and fervent piety are all that could be desired. He will be a worthy representative of the whole Native Church, Methodist or otherwise, and we may hope therefore that much good will accrue from his visit to America. There are many questions connected with the Indian Missions which require a free

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and earnest ventilation, and we hope Mr. Basu will bring them forward before the Christian public of America without fear or favour.

—The same; Vedic religion: From the beginning to the end of the Rig-Veda, it is a worshipping of the many. The first hymn is a worshipping of Agni the second is a worshipping of Vayu, Indra and Vayu, Mitra and Varuna; the third is a worshipping of the Aswins (the young gods), of Indra, Viswadevas or collective divinities, and Saraswati; and so on they proceed with hymns to Indra, the Maruts or storm gods, the Apris or river gods, Ritu, Brahmanaspati, Prajapati, Savitri, Aryaman, the Adityas, Pushan, Rudra, Ushas, Surya, Soma, the Ribhus (deified men), the earth, the sky, Swanaya, Bhavayavaya, Heaven and earth, the horse, Rati, Pitu, Brihaspati, water, grass; the sun, &c., &c., thirty three, or three hundred and three thousand and thirty and nine in all, according to the Veda itself. All these named are deities to whom hymns are dedicated by the Rishi composers of the 1st mandala. Of the 121 hymns contained in the 1st Vol. of Professor Wilson's translation, 37 are to Agni, and 45 to Indra, 12 to the Maruts and 11 to the Aswins, 4 to Ushas and 4 to the Viswadevas, and the remainder to inferior divinities. There is the same variety of gods and goddesses addressed in the other volumes, save that the ninth mandala contains one hundred and fourteen hymns all addressed to Soma. In some of these, Soma is addressed as the supreme god, the creator.

Wednesday, March 3.

—Duplicate submarine communicaton is now available between Australia and Singapore. The work has been carried out under the guarantee of a subsidy from the colonies of New South Wales and Victoria, which will make arrangements with the other colonies. In return for the subsidy, Government and press messages are carried at reduced rates. By having two cables in operation, the Eastern Telegraph Company are able to shorten very materially the time of transmitting messages.

—*Times of India*: Just as we are going to press Mr. Mackay, agent of the British India Company, informs us that he has received a telegram from Kurrachee announcing that the Britannia has picked up the chief officer of the Vingorla, Mr. Conroy, and two native passengers, Chootoosing Hunmunsing and Mohinjee Pragjee.

Mr. Stanley, according to information received by the Lisbon Geographical Society, had reached the last fall of the Congo at Yallala, and was perparing the installation of the first Belgian commercial station on the right bank of that river.

The borings in the Hanover petroleum region having now reached a depth of over six hundred feet, the existence of a basin as large and as rich as the Pennsylvanian one is regarded as beyond a doubt by mining experts.

—Edinburgh *Daily Review*: The Edinburgh Free Church Presbytery sat for seven hours yesterday, in a special meeting called for the purpose of considering the overture proposed to be transmitted to the General Assembly by Dr. Moody Stuart, desiring the appointment of a commission to inquire into the theological teaching of the Free Church colleges. Dr. Moody Stuart was himself unable to be present, but in a letter to the Moderator he characterised the inquiry as a matter of greater moment than any that had ever been before the Church. Mr Edward Thomson, of Free St. Stephen's, moved the transmission of the overture. He alleged there was a widespread suspicion respecting professors in all the colleges together, and in replying, afterwards, he said that they were not slow to speak out if heresy was believed to be in the Established or Episcopalian Churches, but when it came to be in their own they defended the men through thick and thin. Dr. M'Lauchlan seconded the transmission. The opposition was led off by Principal Rainy, who pointed out, from the experience they had had with Professors Smith's case, what the result would be to the Church by the appointment of such a commission, which simply meant the libelling of other professors already suspected, while the Professor Smith case was yet in abeyance. He defended Dr. Davidson from the suspicion held regarding his writings in the *British and Foreign Evangelical Review*, and asserted that the teaching in the colleges was the same as it had always been according to his knowledge and experience. The Rev. Mr. Thomson, Leith, seconded the refusal to transmit, and after a long discussion, in which Sir Henry Wellwood Moncreiff, Professor MacGregor, Dr. Begg, and others took part, the Presbytery divided, with the result of refusing to transmit the overture by a majority of 36 to 26. A motion by Mr. M'Ewan, calling in question the writings of Dr. Davidson, was held over till the ordinary meeting of Presbytery.

—We acknowledge receipt of the Indian Railway Travellers' Guide for March, published at the Bombay Gazette Office. Price 8 Annas.

—*Overland Mail*, Feb. 13: The election for Liverpool has resulted in a Conservative victory, Mr. Whitley having been returned by a majority of 2,221 votes. Mr. Whitley (C.) polled 26,106 votes; Lord Ramsay (L.) 23,885.

Lord Lymington (L.) has been elected for Barnstaple by a majority of 96 votes. The numbers polled were for Lord Lymington, 817; Sir R. Carden (C.), 721.

The candidates for Southwark were nominated on Feb. 10. They are Mr E. Clarke (C.); Mr. Andrew Dunn (L.); Mr. Shipton (Labour candidate). The polling takes place to-day.

Dr. W. H. Russel repeats his statements as to the bad conduct of some of our troops in South Africa.

Two hundred soldiers have been killed and 300 injured by the fall of some barracks at Beykoi, near Constantinople.

Otero, the man who attempted to assassinate the King of Spain, has been condemned to death.

The Natal Legislative Council has adopted a resolution in favour of responsible government.

The Dublin Theatre Royal was destroyed by fire on Feb. 9. Mr. Egerton, the manager, lost in the conflagration.

The Indian mail train from Suez, on Feb. 12 came into collision with a goods train at Tanta. The engineer was killed. The Indian passengers were uninjured, and proceeded on their way to England by the P. and O. steamer.

Serious accidents during the late gales have also happened to the Australian steamships *Chimborazo* and *Hankow*.

Alexander Schossa, the man who shot at a priest in the Italian Church, Hatton Garden, has been condemned to penal servitude for life.

Amongst the deaths recorded this week are:—Sir T. H. L. Brinckman; Sir W. Bagge, M. P.; Admiral R. Crozier; Countess of Chesterfield; Ladies Esmonde, Stapleton, Pennefather, Harpur-Crews, and Dyer.

The Pope, it is stated, has before him proposals intended to bring about a union between Rome and the English Ritualists, which he is carefully considering before passing them to the Propaganda. Much progress has been made, and great hopes are entertained, especially from the conversion of the Rev. Arthur Wagner, of Brighton, which it is thought will bring over many others. Mr. Wagner will shortly be invited to Rome where he will receive some position of distinction.

The recent discovery of a secret printing-office of the revolutionary journal *Narodnaya Volya* in St. Petersburg has not had the result of stopping it. Within three days a new number of the same journal was published and distributed throughout Russia, beginning with a revolutionary proclamation.

The railway from Cape Town to Beaufort West, 338 miles long, was officially opened by Sir Bartle Frere, with the usual festivities,

Subscriptions to the *New York Herald* Irish Relief Fund are coming from all parts of the country, with commendation of the course adopted by that paper. The total American contributions amounted on Feb. 10 to 81,000*l*.

The Rev. J. Inglis, a missionary of the Free Church of Scotland, has now completed his translation of the whole Bible into the Melanesian language, spoken by the inhabitants of the island of Aneiteum, in the southern part of the New Hebrides group. The whole expense of publishing the work is being borne by the islanders themselves.

—Rev. W. Fleming Stevenson: "In Japan, partly from the sympathies of educated men with Western thought, partly from the facility with which they had acquired our language, the gospel had reached the educated, and while it furnished at once a ready supply of capable and intelligent preachers yielding their gifts to Christ, and becoming of immediate importance to the mission field, it still remained to be seen whether the strange reversal of the common and old order might not be beset with infinite dangers in the future—whether it might not be, after all, that Christianity was an exotic in a strange group of islands, mainly because it had taken its root with the cultivated and had not yet succeeded in appealing to the humble."

—*Indian Chr. Gazette* on Funeral Reform: "It is a matter in which every one of our readers cannot but feel an interest, in fact it seems almost a duty incumbent on every member of the Christian community to protect himself, his family and his neighbours against what is a most severe tax, at a time when, in most cases, money can least of all be spared."

Thursday, March 4.

—Kandahar, March 1.—On Saturday and Sunday two attempts were made here on the lives of British officers. Captain Graves, R.A., was wounded in the cantonments bazaar by a Notaki boy of thirteen years old, who attacked him from behind with a shoe-maker's awl. His wounds are not serious, and he is doing well. Yesterday evening Dr. Macarthy, who had ridden out quite alone to the neighbourhood of a gold mine, was fired at by an Afghan concealed in the neighbouring hills and hit in the shoulder. He managed to reach the camp. His wound is not dangerous.

—News has been received from Ghuzni that Mahomed Jan has sent Rs. 500 to Mir Batcha's brother, Rs. 1,000 to Sarwar Khan, and Rs. 1,000 to Gholam Jan, son of Mir Sahebzada, ordering them to have troops ready to march on Cabul immediately.

—The *Times of India* says that Government has issued final orders regarding the abolition of the Barrack Department in this Presidency. On the 1st of April the whole of the duties will be taken over by the Public Works Department.

—A list has been made at New York of no fewer than 34 ocean steamships lost during the year 1879, of which 25 were British. Most of them were less than eight years old, several were quite new, and a considerable proportion of the whole number were classed at Lloyd's as 100 A 1.

Friday, March 5.

—Sir James Fergusson leaves England for Bombay April 2nd, and Sir Richard Temple will leave these shores April 24th.

—*Times of India*: Sir James Fergusson was "brought up" in Edinburgh, where, indeed, he was born, but was afterwards sent to Rugby School to be educated. A well-known resident of Bombay has a lively recollection of the future baronet while the one and the other were attending a "minister's class," on Saturday evenings in Edinburgh, the minister in question being the well-known Scotch divine, Dr. William Muir, of St. Stephen's Parish Kirk. It may be mentioned in this connection that Sir James has always taken an active interest in the Kirk, of which he is a devout member.

—The Str. *Kashgar* with English mails left Aden for Bombay, Wednesday at midnight.

—Deaths last week, 533.

—News, apparently authentic, has been received at Kandahar to the effect that Abdul Rahman has not quitted Russian territory and has no intention of doing so.

—The designation of the Civil Engineering College at Poona has been changed to the College of Science.

Rai Dhunput Sing Bahadur has established a *Dhurmsala* for the accommodation of Hindus visiting Calcutta, endowing it with a large sum in Government Securities, yielding an income of Rs. 12,000 per annum.

—*Times of India*: The annual meeting of the Byculla Schools was held yesterday evening under the presidency of Sir Richard Temple. There was a very large attendance of the general public, who listened with great interest to the pleasing selection of vocal music rendered by the children under the able superintendence of Mr. Walters, the head master. H. E. the Governor having distributed the prizes to the children, delivered an address, in the course of which he adverted to the various matters which had come up for discussion in connection with the school during his tenure of office, and to the good work which was being done by the Society.

—*Bombay Gazette*: The Flower Show, which is to be opened by His Excellency the Governer, at the Victoria Gardens, at five o'clock this evening, promises to be the finest exhibition of the kind ever held in Bombay. The gardens, which have improved so much of late years under the care of Mr. MacEwen, will contribute largely to the Show, and a large number of private exhibitors have sent in specimens to compete for the various prizes, from entering for which the plants and flowers grown in the gardens are of course barred. The show of crotons, dracænas, ferns, and palms will form a splendid collection, and there will be a large number or other varieties well represented.

Selections.

ENOS.

BY REV. A. A. BONAR, D. D.

"He called his name Enos. Then began men to call upon the name of the Lord."—GEN. iv. 26.

In most of the patriarchs some one salient feature strikes us. We have seen Abel's faith in the sacrifice, and his personal worship. We have seen Seth taking up his testimony and following his faith. And in the life of Enos we observe a fact in the history of the Church, viz., the first gathering together for the *public worship* of Jehovah. Each patriarch's name had a great meaning: Abel, "vanity"; Seth, "appointed," *i.e.*, to fill up the blank Abel's death had caused; Enoch, "dedicated"; Noah, "rest"; and Enos, or Enosh, a repetition of Abel's name, "frail man." *This* is the man, who, feeling his own and his brethren's frailty, set himself actively to draw attention to One whose Name is the very opposite of his own.

The Name of the Lord.

The Westminster "Shorter Catechism" defines it to mean, "All that by which He maketh Himself known." The Being in whom is all fulness, all perfection, Who is unchanging. Jehovah calls all His attributes part of His name (see Exod. xxxiv. 6). And so we say "Jehovah's Name" implies God known as holy, sin-hating, merciful, gracious; One who has found a way of being agreed with, and of walking with, men; One who called on men to come to Him by sacrifice, and Who had promised the "Woman's Seed" to bruise Satan. The name, "Jehovah," not merely "God," was always used of God in relation to His people. Jehovah, in all these aspects, is meant by "The Name of the Lord." Do you know Him? You and I have advantages. Have we used them? Do we know His Name, and the Cross of the "Word made flesh?"

Calling on the Name of the Lord.

It implies belief and trust—all the ways, in short, of manifesting confidence. Not prayer only, but also praise, and the appeal of the conscience and heart to God when expressing desires and adoration in worship. It is the pouring out of the heart into God's heart. It may be in private, like Isaac in the field, or Nathanael under the fig-tree; or in public, as in David's case (i Chron. xvi. 8). It may be alone, or in company; only it must be a resorting to the Lord, and an appeal to Him for help. As in Romans x. 13, "Whosoever shall call upon the name of the Lord shall be saved;" the sinner, alarmed at sin, addresses himself to Jehovah's grace in the sacrifice, and finds rest through the blood of Jesus. The suppliant, assailed by opposition, and weighed down by care, appeals to Him as "Almighty." The soul at rest seeking holiness, appeals to Him as the source of holiness. We attach little importance to forms: the forms must help the "calling." It is not now Shiloh, or Zion, or Moriah, or Gerizim; but, "in *all* places where I record my name I will come unto thee and bless thee." (Exod. xx. 24.)

"Then began men to call upon the name of the Lord."

The meaning is not expressed by the marginal reading; it implies public and collective worship. Just as in I Cor. i. 2. and Isa. xii. 4. Hitherto population had been very scanty, and the number of the godly few; but now it had increased, and there was coming together for worship. In the days of Enos this public worship began, which has never since ceased, and never will. It is not said that Enos presided, or acted as pastor of this first congregation; but it is in every way likely, for order and discipline must be maintained. Fit name for a pastor—"Frail man"—"earthen vessel"—that the excellency of the power might be seen to be of God. And as to their *place* of assembly, doubtless they always met around the altar of sacrifice, in itself a perpetual sermon to Enos and to the worshippers.

This fact in the world's history is meant to be noticed, and for this we can easily see good reasons. (1.) It has effects on the world around. In this way God's united family testified, and do testify, to their God in presence and hearing of all men. They confess that they find Him to be a soul-satisfying portion, and they separate themselves from the world around. (2.) It has effects on ourselves. There is an indescribable impression upon the soul in joining with a whole congregation. The look, the voice, the human sympathy, all are powerful. Ask an invalid, long detained from public worship, if there be not something found there, not found even in the closet, however near, the approach to God. And so David says, "My soul thirsteth for God . . . for I had gone with the multitude, I went with them to the house of God" (Ps. xlii. 4.) And Paul (Eph. iv. 12, 14), speaks of it as necessary for the ripening of saints to perfection. (3.) It has an effect upon God. It draws out more from Him than is got by worshipping alone. "Where two or three are gathered together in my name there am I" —Christ's recognition of this Old Testament truth. Remember Ps. lxxxvii. 2, "The Lord loveth the gates of Zion more than all the dwellings of Jacob." God thus forms for Himself an opportunity of fellowship with His people. It revives the memory of the cool of the day when He walked in Eden, and so He comes to give special blessing. Petitions presented there have many names appended to them; prayers there are "like many waters." Surely it is wonderful that so many among us slight the opportunity of this blessed privilege!

These were the sons of Seth; but all this time Cain was "building a city," Jubal was setting up tents in encampments, societies were being instituted for business and pleasure—man's powers going forth for himself, not for God. How different the gatherings led by Enos! And there is the same contrast in these last days. But see that yours be not a formal worship. Test it by this;—is it a "calling upon the name of Jehovah?" Oh, that all our praise and prayer were so truly one, as to be like heaven begun on earth. "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne, and before the four living creatures, and the elders; and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth."—(*Service for the King.*)

THE WISE WALK OF THE CHRISTIAN PILGRIM.

"Walk in wisdom toward them that are without."—Col iv. 5.

THE Christian in the world is, and ever must be, in a position of antagonism and attack; something more than defence, but at the same time not defiance.

If he be true to his calling, he must let it be seen that he has no sympathy with very much that goes on about him in the manners, customs, habits, thoughts, modes of reasoning, and action of the world. Its aims and ends are not his; its pleasures and joys are not according to his mind; its conversation and talk he cannot enter into; the zest with which it follows the passing pleasures of the day has no response or charm in his breast.

Compelled to be in the midst of others, yet not going their road; labouring at the same bench or desk; serving at the same counter; arm in arm in the same street; yet having entirely different hopes and anticipations, with secret sources of power and life that are unknown, unfelt, and unappreciated by those with whom he mixes.

The mass of those around attribute his coldness and conduct to pride, self-righteousness, hypocrisy, wrong views of life, narrow-mindedness, want of proper spirit; he is emphatically misunderstood and misrepresented; and any attempt to explain, or justify, is described as cant, foolishness, or bigotry. Like the three Hebrew youths in Daniel's time, their conduct leads them into trouble; and though not cast into literal fiery furnaces, things are made very uncomfortable and hot, and they have to walk in the midst thereof alone with their God, while many eyes, even of their own faith, wonder at their self-imposed isolation and separation.

Amidst all this, and because of all this, comes the injunction, "Walk with wisdom toward them that are without." A man may walk before fellow-Christians, giving and getting honour to his God in so doing; but one step over the doorway to those "without," and it becomes a walk of difficulty, involving prudence, watchfulness, and discretion. What is he to do? Daily bread, daily duties, daily responsibilities, daily necessities, all call for him to go out along with them that are without; to refuse to do so he must of necessity go out of the world altogether (1 Cor. v. 10); but this is not God's mind, for our Lord's prayer was, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil" (John xvii. 15). The Master would have him IN, but not OF the world. Light in the midst of darkness, salt in the midst of unsavouriness (Matt. v. 13, 14), with the promise, while IN the world, "kept."

Nothing is more contrary to the whole spirit of a godly life than a solitary seclusion in some hermitage. Retirement is good, but only for a season, that the soul may come forth better equipped for the fight; resting is needed, but only for awhile, that strength may be gained for the walk. Cold mountains, and the midnight air, witnessed our Lord's retirement;

but it was only preparatory to works of grace and deeds of love, for when it was day, He was found teaching, working, acting, living (John xii. 26).

Instead of Christian life being a dreamy theory that draws a charmed circle round itself, it is everywhere shown forth in Scripture as being a testimony, a lively, living epistle known and read of all men (2 Cor. iii. 3); a preserving and conserving power that the world may see and know whose they are and whom they serve (John xiii. 35).

If such be the case we may well enquire, Are there any lines laid down for walking in the world wisely and to the glory of our God? The wisdom that is needed for a heavenly walk is certainly heavenly wisdom; its character is seen, and its source of supply, in James iii. 17; i. 5. The carnal, fleshly, natural mind goes naturally after its counterfeit (James iii. 14,) while the regenerate spirituality of the new man alone feels its lack, and seeks the supply in all its fulness, purity, and peaceableness. He that would walk in wisdom toward them that are without, will find that Col. iv. 5 is the same as walking in the Spirit (Gal. v. 16); is walking honestly, and studying to be quiet, in 1 Thess. iv. 11, 12; is walking circumspectly not as a fool, in Eph. v. 15; is going forth as a sheep in the midst of wolves; being wise as a serpent, yet harmless as a dove, in Matt. x. 16; is having the speech always with grace, seasoned with salt (Col. iv. 6); is having the whole manner of life shown forth in works with meekness of wisdom (James iii. 13). It is acting out in daily life the whole book of Proverbs, where God dealeth with us as sons, and speaketh unto us as to His children, so that each may be thoroughly furnished to all good work (2 Tim. iii. 17), and know wisdom, and walk wisely in every right way, refraining his foot from the evil (Prov. i. 15).

The great tendency of life is to lower the standard by which it should be guided, and pare down, through sloth or indifference, the clear meaning and intention of all God's instruction; to make the rules and lines of a world that lieth in the arms of the wicked one our rules and lines; to make custom, convention, present modes of thought, the interpretation of the Divine mind; to say, "My Lord delayeth His coming," instead of its being a daily, living possibility. Especially difficult is it for those whose new birth has raised up against them a host of enemies; or harder, perhaps, still is the affectionate care and love of warmly-attached formalists, whose dread of anything *outre* in religious notions, not in accordance with prevailing forms, tends to shock and excite their unkind feeling.

Then, too, many people err in thinking that, because they are called "peculiar"—that is, purchased—people (1 Pet. ii. 9), therefore they need to adopt peculiarities of dress, speech, and conduct, thinking it easier to dress quaintly than to live godly, to talk a shibboleth than to salt their words, to step erratically than to walk worthily—all of which attract notice to the man, and none to the Master, instead of the servant being sunk in the Master's livery. We need less of theory, but more of practice; none of the flesh, but all of the Spirit; none of self, but all of Christ—walking as Enoch walked, who had this testimony, that he pleased God.

Is it possible, then, for a Christian to walk in wisdom toward them that are without, so that he may have this testimony, that he pleased God? Possible! Do we ever use such a word? Did the Apostle Paul pray an impossible prayer when he prayed that the Colossians (chap. i. 10) "might walk worthy of the Lord unto all pleasing"? Did our Master ever send His servants on impossible errands, or bid them do impossible things? Possible! Let us, as Christians, throw away all this dead weight of doubt and unbelief. "All things are possible to him that believeth" (Mark ix. 23). The riches, strength, power, influence of the King's son is alone to be estimated by the riches, strength, power and influence of the King Himself, not by the puny thoughts and feelings of His tottering babes. We dwarf, confine, cramp, curtail, circumscribe the power and ability of God by our poor, miserable, finite, drivelling ideas, instead of, like one of old, saying, "I can do all things through Christ who strengtheneth me" (Phil. iv. 13); at the same time, realizing to its utmost extent, "Without Me ye can do nothing" (John xv. 5). In fact, the full perfection of walking in wisdom toward them that are without is bound up in our thoughts about the possibilities of God.

If I believe that God has told me so to walk;
If I believe that God has given me power to walk;
If I believe in the necesity for so walking;
If I believe in the waymarks and the path;—
there is nothing to hinder my so walking as shall please Him in all things.

Our Lord said to the palsied one, "Arise and walk" (Matt. ix. 6). Men marvelled, and glorified God. So He says to each of us, "Arise and walk." The palsy of unbelief alone keeps us, as sick men, prostrate; were it otherwise, we should, Daniel like, be so in the midst of a busy world, that they would find no occasion against us but concerning the law of our God (Dan. vi. 5); and our whole life would be one triumphant song of victory, and glory to the King of kings. ARCHIPPUS.

(*Word and Work.*)

MILDMAY MISSIONS.

AFLER one of the Evangelistic Services in our Mission Room, I was asked by a blind woman who was present, to give some tickets for our Destitute Children's Dinners to some very poor little ones living in the same house with herself. Having taken down the address, the next morning found me at the place indicated.

I groped my way, with great difficulty, down a pitch dark staircase, and found, in a small damp back kitchen, a few feet square, Mrs. P——, our blind friend. The room was bitterly cold, and I said to her, "Why have you no fire?" She then told me that for three days she and her husband—also blind—had had no fuel, and for many hours nothing to eat. She said, "Just before you come in, I was on my knees asking the Lord to help us in some way, and He filed me so full of His own presence, I feel neither cold or hunger now."

Of course I relieved her immediate wants, on which she exclaimed, "Oh, I knew He would take care of us. This morning I said to my husband, 'Let us trust God,' and he answered, 'Will your trust put food in our mouths, and pay the rent?' What will he say when he returns home?"

She earns her living by making iron-holders out of old pieces of cloth, which she sells for twopence each. It is wonderful to see her threading her own needles, and doing her work so nicely. She sits nearly all day in a neighbouring thoroughfare, trying to sell the produce of her needle, and often returns, after a long day's exposure, without having sold anything.

She told me that once the little child who usually guides her home, forgot to come for her; and she sat on till between eleven and twelve o'clock at night, fearing to walk back by herself. Realizing, at last, that she had been forgotten, she committed her "way unto the Lord," and, taking her chair on her arm, and with her stick to help her, she began her journey homeward. She got on well till she arrived at a crossing. Then, hearing some vehicles approaching, she feared to proceed further alone. So again she lifted up her heart for succour, and almost immediately a voice said to her, "shall I guide you over?" and a kindly woman took her by the arm, asked her where she lived, and would not be induced to leave her till she was at her own door. Mrs. P——then said, "I can never repay you, but there is One above who can and will."

"I know it," said her new friend, "I did it for His sake who has said, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

In the dark and ignorant neighbourhood in which she lives, it is always a treat to pay her a visit. Her room is beautifully clean, her voice cheerful, her face full of peace and joy. Her trust in the Lord's care both for her and for her husband is unfailing, and even in the most trying circumstances shines out triumphantly.

Does it not strengthen our faith to realize that in the life of a humble and destitute blind woman, in a cellar of low London, the grand word to-day has its fulfilment, "The Lord shall arise upon *thee*, and His glory shall be seen upon *thee*."—(*Service for the King.*)

Miscellany

—*Word and Work*:

WE have just been reading with much interest Mr. John Wilkinson's new pamphlet, "The Ten Tribes: Where are they *not*? and where *are* they?"* The purpose of this latest effort is, as the author states, "not to answer anybody, but simply to set forth the plain teachings of the Word of God."

Starting on a sound Scripture basis, Mr. Wilkinson proves from the Word five points which seem fairly and unanswerably to show that the Anglo-Saxons are not Israelites. A glance is then taken at the national history of Israel, and after tracing the Ten Tribes to Assyria, the writer says:—

"If, then, the Anglo-Saxons are not the ten tribes, who are? and where are they? We answer at once—The Nestorians in the mountains of Kurdistan, and by the Lake of Oroomiah, in Persia, as shown in a most interesting book written by the late Dr. Asahel Grant, for many years a self-denying and successful medical missionary, sent out by the American Board to that people in 1835. In his researches the principle adopted is the most simple and natural, viz: *Search for a thing where it was lost.*

On this point the evidence of sacred history, of prophecy, and of secular history is considered and summed up thus: "The ten tribes were taken into Assyria in 721 B.C. History down to the fifth century of the Christian era says they are still there. Since that time no history or tradition at all reliable gives any account of their removal. And unfulfilled prophecy says they are to be restored from Assyria. The plain inference is—*They are still there.*"

After glancing at *lingual evidence* the author proceeds; "amongst these Nestorians, who are nominal Christians, there are nominal Israelites, called Jews. Both the one and other trace their origin to the ten tribes. The Nestorians are charged by the Jews with having apostatised from the religion of their fathers. They are not called Nestorians because converted by Nestorius, but because they sympathised with some views held by Nestorius. The Christianized portion claim to have been brought to the Christian faith by apostles sent to them from the Church at Jerusalem.

"Their traditions state that their forefathers went up to Jerusalem to keep the Feast of Weeks (Shevuoth) Pentecost, on the opening of the present dispensation; that they caught Pentecostal fire, carried it back to their people, and that the Church at Jerusalem, recognising the special claim of these their brethren, sent out Thomas, Thaddeus, and Bartholomew—names still honoured amongst them—as their first missionraies."

Their features, modified observances of the Mosaic ritual, and names in common use, all appear to stamp the Nestorians as children of Israel.

The pamphlet, of which we have given a brief outline, closes with a few solemn words as to the danger to the Church of the Anglo-Israelitish theory. We would warmly commend it to the attention of any who may be enquiring on the subject.—"What saith the Scripture?"

—In his inaugural address as Lord Rector of the University of Glasgow, Mr. Gladstone made some remarks upon the pretensions of modern Skepticism. Here are a few lines:

"Gentlemen, at my years, as one who has seen much of the age, both in its practical and speculative intentions I am desirous to bear my testimony in the face of this young assembly, full of the 'promise and potency' of the future, on behalf of the intellectual dignity of the Christian ministry. No doubt it is a time of trial. This is the very feature by which that dignity is most enhanced." "It is a time in which we have many things to learn and some things to unlearn. All this means toil, difficulty, misgiving, the hesitancy of many, the falling away of some. But depend upon it, gentlemen, those who boast or think that the intellectual battle against Christianity has been fought and won, are reckoning without their host." "Christianity even in its sadly imperfect development, is as a matter of fact at the head of the world. As the first existing power it rules the world." "A deliberate survey of the field convinces me that at no time have richer and more fruitful opportunities been offered to the best minds among us for the investigation and the maintenance of truth in that transcendent region which determines the relation between this material life and the unseen, between this transitory life and the imperishable."

Speaking of the attacks and the defence needful, he said:

"No defence is to be found in timidity but much defence is to be found in circumspection. What we have most to complain of, is a perceptible rapidity of question, trial, and summary condemnation, which is as far removed from reason as is the grossest of the superstitions it condemns. There is a kind of steeplechase philosophy in vogue. Sometimes it is specialism that assumes the honors of universal knowledge, and makes short cuts to its conclusion. Sometimes it is that knowledge of external nature which is by one of the strangest of solecisms, thought to convey a supreme capacity for judging questions which belong entirely to the sphere of moral action and moral needs. All this suggests that abnormal causes are in some degree at work." "What I suggest, gentlemen, is, in a manner, to meet skepticism with skepticism, a wanton skepticism with a skepticism more legitimate. Put it on its trial. Allow none of its assumptions. Compel it to explain its formula. Do not let it move a step except with proof in its hand. Bring it front to front with history. Even demand that it shall show the positive elements with which it proposes to replace the mainstays it seems bent on withdrawing from the fabric of modern society. When it alleges that our advanced morality—such as it is—is really the work, not of Christianity, but of civilization, require it to show cause why this advanced morality has never grown up except under the ægis of the Gospel; why the old civilizations, one and all, were smitten with decay and degenerated in moral tissue even before they lost their intellectual vigor." "If we are taught that it is vain to think of knowing God, since such a conception is beyond our grasp, inquire of the teachers how much there is of our knowledge which is more than an account of probabilities, or a contact with isolated parts and mere exteriors; and whether, if we accept nothing as knowledge but what is absolute and perfect knowledge, we shall not bring the catalogue of what we know dangerously near to zero?"

TELEGRAPHIC NEWS.

St. Petersburg, February 26th: The *Journal de St. Petersburg* has published an article to-day, refuting the one issued by the *North German Gazette* on the 24th instant, (which called attention to the aggressive attitude of Russia), and lays stress upon the friendship of Russia towards Germany. The tone of the Russian Press generally has become more friendly towards Germany.—A *ukase* has been issued, expressing a firm determination to suppress any attempts to undermine order, and appointing General Melikoff head of the "Supreme Commission for Repressing Disorder,' with unlimited power and control over all other Russian officials.

Berlin, 27th: Prince Hohenlohe, German Ambassador at Paris, has been appointed Foreign Secretary here for six months.

London, 28th: The Right Honourable Sir James Fergusson, Bart., K. C. M G., has been appointed Governor of Bonbay.—After a three days' debate, the House of Commons agreed without a division to a resolution, which has been made a standing order for punishing obstructive members with suspension. The Liberals supported the Government.

Berlin 28th: Prince Hohenlohe's appointment to Foreign Secretaryship is owing to the illness of Prince Bismarck.

Constantinople, 29th: The Greek Government has resolved to cease negotiations with Turkey in respect to the Greek frontier question, and has solicited the mediation of the Powers in the matter.—Shots have been fired at two of the members of the Russian Embassy here while they were riding, and one of them has been wounded.

Berlin, 29th: The Prussian Government is about to increase its silver currency.

London, March 2nd: The Secretary of State for War (Colonel Stanley) in moving the Army estimates (which were passed unopposed) in the House of Commons last night, expressed his opinion that the experiments recently made will probably result in breach-loaders replacing muzzle-loaders.—The Saint Gothard Tunnel has been completed.

Teheran, 2nd: The proposed Persian expedition to Seistan has been abandoned for fear of encountering a political difficulty.

Constantinople, 2nd: The firing at and wounding of a member of the Russian Embassy here is no way connected with politics.

St. Petersburg, 2nd: The Emperor William of Germany has written a letter to His Imperial Majesty the Czar on the occasion of the anniversary of his (the Czar's) accession to the throne and assuring him of his life-long friendship.—The most loyal enthusiam prevails in St. Petersburg.

Berlin, 2nd: In yesterday's sitting of the German Parliament there was a long debate on Prince Bismark's Bill for an increase in the German Army. Field Marshal Von Moltke made a speech in which he defended the increase, stating that he regarded it as a precautionary measure and not a menace.—The Bill for the increase of the German Army has been referred to a select committee.—A Convention has been concluded between Germany and England, assuring the co-operation of the navies of the two countries in the suppression of the slave trade.

London, 3rd: Sir Stafford Northcote, the Chancellor of the Exchequer, in reply to a question asked in the House of Commons last night, said that the Afghan programme published in the *Civil and Military Gazette*, Lahore, was purely imaginary.—Mr. Whitworth, Liberal candidate, has been appointed member of Parliament for Drogheda in place of the late member, deceased.

St. Petersburg, 3rd: General Melikoff, the lately appointed head of the "Supreme Commission for the Suppression of Disorder," was fired at to-day by a Nihilist. The shot, however, missed him, and the intended assassin was at once arrested.

Constantinople, 3rd: M. Cammeraoff, one of the members of the Russian Embassy who was fired at and wounded on the 29th ult., has since died of the injuries he received.

London, 4th: Mr. Charles Edward Grissell, who was arrested last year upon a warrant issued by the Speaker of the House of Commons for breach of privilege, but who only gave himself up to the authorities the night before the closing of the session, and was, in accordance with an ancient law, liberated next day when the session ended, has again been arrested and committed to Newgate.—Lord Mark Kerr, Colonel of the 54th Regiment, has been appointed Colonel of the 13th Foot, and Lieutenant-General John Stuart has been appointed Colonel of the 54th Regiment.

Ismailia, 4th: The s. s. Athens, from Bombay to Genoa, is seriously ashore in the Canal, and is unloading her cargo. The passage of the Canal is stopped.

Berlin, 4th: The Emperor William, at a dinner yesterday at which Count Saint Vallier (French Ambassador) was present, expressed most friendly sentiments towards France, and said that there was no reason to fear any interruption in the friendly relations at present existing between France and Germany.

PASSENGERS SAILED.

Per Str. *Arabia*, March 1:

For Genoa.—Mr F Home, Mrs Home, one child and two infants, C d W Jeffreys, Mrs Jeffreys, Lt Col Cadell, Mrs Cadell, three childre and two infants, Revd J F Holcomb, Mrs Holcomb, Mr H Prince, Mrs Prince and infant, Dr J Husband, Mr Wright, Mrs Wright, one child and two infants, Mr Rudolph Mayer, Dr Reade, Mr F W Court, Mrs Court, R vd C X d'Abreo. Mr M d'Abreo, Dr Collier, Major E C Corbyn, Mrs Corbyn and one infant, Col Taylor, Mr Mardlier, Mr J K Cuming, Mrs Cuming, Mr R H McDermott, and Captain Ruyes.

For Suez.—Count de Bufferes.

Per P and O Str. *Venetia* Feb. 28:

For Southampton.—Col and Mrs Duff, Mr and Mrs Blackwood and 6 children, Capt Van Heythusen, Mrs Mathews and 2 daughters, Mr A Cameron, Major W R Trevelyan, Miss Smith, Mr G L Chapman, and Mr J M Shields.

For Brindisi.—Mr and Mrs A W Crawley-Boevey, Mr Vernen, B F Bayley, Mr Andrew Yule, Mr H W Barrow, Col Williams, Col Barne, M P, Lady Constance Barne, Mr Alex Thomas, Dr and Mrs F A Smyth, and Lieut W H Darby.

For Venice.—Mrs Robert Baker, Mr and Mrs A D Murphy and child, Mr A Cohn, Mr W E Jellicoe, Capt Boyle, and Major F H T Gordon-Cumming.

For Suez.—Mr G Schmer, Ms P A Ames, Dr Herbert Collier, Mr Fletcher, and Mr O Mills.

For Aden.—Dr Cruikshank.

PASSENGERS ARRIVED.

Per P and O Str. *Sumatra*, 3:

From Southampton.—Mrs Bangham and child, Mrs Joubert and infant, Mrs Warwick, Capt J E Gordon, Lieut J D Mackenzie, Mr W Wood, Mr C Smith, Mr G Carter, and Mr and Mrs Spencer.

From Brindisi.—Major Strutt, Major H de Warter, Mrs H de Warter, Miss Erskine, Mr W C Barton, Mr M Furnivall, Mr J W Goddard, and Mr C A Davenport.

From Venice.—Mr Kaye, and Surgeon Major Crookson.

Domestic Occurrences.

BIRTHS.

MACARTNEY—February 28th, at Malegaon, the wife of the Rev. F. G. Macartney, C. M. S., of a daughter.

JEDDO—at Girgaum on the 29th February the wife of W. Jeddo Esq. of a daughter.

SHARMAN—March 3rd, at Kleunie Lodge, Girgaum, the wife of R. J. Sharman, Esq. H. M.'s Customs, of a daughter.

DEATHS.

SAMSON—February 19th, at Carnac Bunder, the child of Elijah Samson, aged 2 years.

BARROW—February 26th, at Paris, Euphemis, the beloved wife of Colonel C M Barrow, C B, Bombay Staff Corps, in her 58th year.

"BOMBAY GUARDIAN."

Subscriptions received from 28th February to 6th March 1880.

E. J. Drew, 30th November 1880, Rs. 7-10; J. H. Irvien, 15th April 1880, Re. 1; Rev. J. H. Hacker, 31st March 1881, Rs. 9-8; Lieut Genl. H. W. B. Bell R. E., 15th November 1880, Rs. 18-8; E. Blunt, 31st March 1880, Ans. 8; N. B. Boyts, 10th February 1881, Rs. 7-10; R. A. Butterfield, in part payment, Rs. 10; J. N. Hawkins, 30th April 1880, Rs. 2; Elijah Samson, 31st March 1880, Rs. 2; P. Nordfors, 31st December 1880, Rs. 7-10; Lieut. Birdwood, 29th February 1880, Rs. 6-3.

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Bombay, 28th February, 1880.

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